April 9, at York Street baptist chapel, by the Rev. R. Chenery, Mr. James Dawson, of Stretford Road, to Grace, eldest daughter of Mr. Fielden Hodgson, of Manchester.

April 14, at Lion Street baptist chapel, Abergavenny, by the Rev. S. R. Young, Mr. William Grundy, Stoke Edith, to Miss E. A. Evans, of Abergavenny.

April 15, at South Parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. James Holroyd, to Julia Ellen, eldest daughter of Mr. Benjamin Collins; and April 17, by the Rev. J. P. Chown, Mr. J. C. Waddington, to Eliza, second daughter of Mr. John Purchon.

April 21, at Broadmead baptist chapel, Bristol, by the Rev. H. Quick, Joseph, youngest son of Mr. Jos. Mitchell, of Kenn, to Sarah Ann, only daughter of Mr. C. Richards, of Bristol.

April 23, at the baptist chapel, Yeovil, by the Rev. R. James, Mr. John Harvey, of Montpelier, Bristol, to Bessie, youngest daughter of the late Rev. J. M. Chapman, of Yeovil.

April 24, at King Street baptist chapel, Bristol, by the Rev. Mr. Bosworth, John Phillips, Esq., of Swansea, to Kate, eldest daughter of Richard Walter, Esq., of St. Paul's.

April 30, at Cambridge, by the Rev. W. Robinson, baptist minister, assisted by the Rev. Dr. Gotch, Edward Rawlings, Esq., of Champion Hill, near London, to Agnes Elizabeth, only daughter of George Ebenezer Foster, Esq., of Brooklands, Tavistock.

May 1, at Union Chapel, Oxford Road, Manchester, by the Rev. A. M'Laren, B.A., Joseph Nall, Esq., of Chorlton-upon-Medlock, to Miss Cordelia Maria Beardsall, of that city.

May 1, at the baptist chapel, Whitchurch, by the Rev. John Chapel, Reuben Hutchence, to Elizabeth Benham; also, John Haytor, to Mary Radden.

May 2, at Bethel baptist chapel, Evenjobb, by the Rev. G. Phillips, Mr. John Jones, of Kington, to Miss Jane Ann Powell, of Lyonshall. Being the first marriage in the chapel, a handsome Bible was presented to the happy pair.

May 5, at the Independent chapel, Market Drayton, Salop, by the Rev. T. Clark, baptist minister, Mr. John Matthews, to Mrs. Ann Rogers.

May 6, at the baptist chapel, Oakham, by the Rev. J. Jenkinson, Mr. James Ellingworth, to Miss Anne Towell.

Deaths.

April 5, at the residence of his uncle, Chipping Sodbury, aged 21 years, Edward, second son of the late Mr. Edward Neal, baptist minister, late of Naunton, Gloucestershire.

April 6, aged 78, Miss Elizabeth Ewen, only daughter of the late Mr. Thomas Ewen, many years pastor of the General Baptist church, March, of which she was a consistent and pious member fifty-seven years.

April 9, at the residence of his brother-in-law, Dr. A. Clarke, Coleraine, Ireland, in his 38th year, Mr. James Graham, of Magherafelt, son-in-law of the late learned Rev. A. Carson, A.M., LL.D., of Tubbermore, Ireland. He had been for several years the beloved deacon, and most useful member of the baptist church at Tubbermore. He has left a widow and seven fatherless children to mourn their loss. He was a good man. Very many in his family and in the church will deeply feel this sore bereavement.

April 10, aged 67, Mr. William Scarlett, of Armley, near Leeds, and eldest son of the late Rev. W. Scarlett, baptist minister, of Gildersome; also on the 6th inst., aged 39, Ann Eliza Scarlett, daughter of the aforesaid Mr. William Scarlett.

April 11, at St. Mellons, aged 69 years, Ann, the beloved wife of Mr. John Davies. She had maintained a consistent profession of religion for about fifty-seven years. Her end was peace.

April 13, at Clapham, Edwin, son of the Rev. J. E. Giles, baptist minister, aged 15 years, in the full belief and hope of the gospel of Christ.

April 19, Miss Sarah Hardman, of Halliwell, near Bolton, aged 69. She had maintained a consistent profession, and been a member of the baptist church, Bolton, for forty-one years. She sleeps in Jesus.

April 20, Susan, wife of the Rev. T. F. Newman, baptist minister, of Shortwood, Gloucestershire.

May 9, at Shotley Bridge, Mary Fairless, wife of the Rev. George Whitehead, baptist minister, aged 42.

May 10, at 28, Clarence Terrace, Holloway (the residence of his son), Mr. John Heaton, of Leeds, aged 80, father of Mr. W. Heaton, of the *Freeman*.

May 13, at Kenninghall, Norfolk, very suddenly, and in his sleep, John Coulson, Esq., in the 80th year of his age, having been deacon of the baptist church in the above place for nearly twenty-seven years.

YOUTH'S MISCELLANY.

MORNING PRAYER FOR A YOUNG PERSON.

[An experienced Christian Teacher, anxious to excite in the young persons of his Bible Class the spirit of prayer, wrote and printed for their use the following form of sound words as a pattern, which they might use or imitate; of which we furnish a copy for the private use of our young readers, and that other teachers may adopt the same plan if they deem it expedient.]

Almighty and everlasting God, thou art my creator, and preserver, and constant benefactor. It is in thee that I live, and move, and have my being; and it is by having obtained help of thee that I continue in the land of the living until the present moment. I thank thee that thou hast invited and encouraged me to call upon thee as my Father and the guide of my youth. Lord, teach me to pray. Give me a praying heart, and a humble, contrite spirit. I have need to humble myself before thee, for thou art a holy God, and I am a sinful, guilty youth. I have sinned against heaven and in thy sight, and have been regardless of the admonitions of conscience, and of thy holy word. God be merciful unto me a sinner! Forgive my sins, convert my soul, and save me for thy mercy's sake. I pray for mercy, and pardon, and salvation, in the name and for the sake of thy dear Son, my Lord and Saviour Jesus Christ, who died for sinners, such as I am, that we might not perish, but have everlasting life. Lord! help me to believe in Jesus Christ. Help me to trust in him alone for salvation, and give me grace to copy his holy example, and to walk in his footsteps, until I am brought safely to thy heavenly kingdom. Though I am young I have learned by sad experience that no true happiness can be found in sinning against thee, my heavenly Father. The way of trangressors is hard. Lord! enable me henceforth to walk in wisdom's ways. Her ways are ways of pleasantness, and all her paths are peace. Enable me to cleanse my way by taking heed thereto according to thy word. Preserve me from every sin and hurtful snare, and give me grace so to live, that I may enjoy the blessedness of an approving conscience, and, above all, that I may always please thee, my best, my heavenly, my almighty friend.

Heavenly Father, I seek thy protection and blessing as the God of Providence. I pray for health and strength of body, and soundness of mind, that I may labour in comfort for my daily bread. I beseech thee to bless me with all things needful for this present life. Guide me with thy counsel, and afterward receive me to glory. Make me a possessor of that true godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come. I beseech thee to bless (my beloved parents and) all my dear relatives and friends. May all who are kind to me, and seek my welfare, be rewarded a hundredfold with the blessings of thy providence and grace in this life, and in the world to come with life everlasting. Bless my young companions and associates. Sanctify our friendship. May we do each other good and not harm, and become fellow travellers in the narrow path that will conduct us to thy heavenly kingdom.

Heavenly Father, accept of my humble and hearty thanks for the mercies of the past night, and for the comforts I enjoy this morning. Be with me through this day. Protect me from all danger. Deliver me from evil. Preserve me from all sin, and at the close of the day may I have this testimony that I have pleased God. Prepare me for all thy will. Prepare me for death, and judgment, and eternity. Make me thy faithful servant, one of thy loving and obedient children, and save me with a present and everlasting salvation, for Christ my Redeemer's sake. *Amen.*

TRANSLATION OF A BURMESE LETTER.

Written on hearing that the War in America had so embarrassed the Committee of the Baptist Mission Union, that orders had been sent to stop all the expenses of the Mission in Burmah.

Ye dwellers in all the great country of Burmah—Prŏos, Sgaus, Pakoos, Bgaus, Mopgahs, Maunapgahs,—My beloved, my kindred, my countrymen, I, a citizen of Tavoy, a Sgau minister of the Gospel, your brother, San Quala, allow me to address you in a few words of love and kindness, on a matter which concerns both your temporal and spiritual well-being. Grandfathers, grandmothers, uncles, aunts,

cousins, nephews, nieces, grandchildren, teachers, males and females, old and young, chiefs, adherents, pastors, deacons, brethren beloved, one and all, may the blessing of the Father, Son, and Holy Ghost, rest upon each one of you in every place in all fulness, with peace! Amen.

Beloved, before the white foreign teachers, the missionaries, came among us, we had no writings, no books; we dwelt in darkness; we were talked down, degraded, oppressed continually. Was it not so? Ye are all witnesses. But now missionaries from America, the Western Island, have come, and made us books, whereby we have learned to discern between that which is good and that which is evil. It is as if daylight had begun to dawn upon us—as if the morning-star had risen in white effulgence. Many of us have awakened from the sleep which we slept during the darkness; and we are exceedingly glad. Be they human oppressors or demons, they cannot, they dare not, talk us down, shove us out of sight, bend our necks, pull out our tongues, and devour us as formerly. From the time we received the holy scriptures, daylight has clearly dawned upon us. What we formerly feared we now fear not; for the power of God overspreads us, as does the effulgent light of the sun. In former days, if we heard a rumour of any important event, we durst not speak of it, or make inquires about it openly. We could venture no more than lisp privately to each other bits of rumour picked up stealthily here and there; and as to intelligence from foreign countries, it never reached us. Now, through the paper we call "The Morning Star," we hear and know things of which our fathers never heard or knew. "The Morning Star" has risen indeed; the day dawns. It is as if Tavoy, Mergue, Toungoo, Ava, Rangoon, Maulmain, Bassein, Hinthadah, were all brought into one locality. Behold, and consider! Was it ever thus in the days of our fathers? That it never was thus, ye know, do ye not? Yes, beloved, ye surely know it. Behold, now, we get intelligence from the distant country of China, from the countries of the white and black foreigners, from America, (a country far west, even beyond the setting places of the sun and moon,) and from the islands of the sea, places of which our fathers never heard. Is not this light, by which we see things so distant, the light of day? Moreover, we see up into heaven, and down into hell. Let us fear the return of our former darkness. Beloved, let us stir up the disciples, and those who are not disciples, and our own selves also, to aid the missionary cause. Let us rely on God, and give ourselves to earnest prayer; for, if the white foreign teachers remain not among us, we have to fear that greater darkness than ever will overspread us, as we are forewarned by an ancient saying. Therefore, beloved, let us urge one another to action. The day of the Lord's coming draweth near.

THE HIDDEN CROSS.

And when that happy time shall come of peace and rest,
We shall look back upon our path and say,
It was the best.

It was a time of sadness—and my heart,
Although it loved and knew the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these—as given to me,
My trial tests of faith and love to be,
It seemed as though I never could be sure,
That faithful to the end I should endure.

And thus no longer trusting to His might
Who says, "We walk by faith and not by sight;"
Doubting, and almost yielding to despair,
The thought arose—"My cross I cannot bear."

Far heavier its weight must surely be
Than those of others which I daily see;
Oh, if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around;
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Came beaming full upon my wondering sight;

Angels on silvery wings seemed everywhere,
And angel's music thrilled the balmy air.

Then One, more fair than all the rest to see,
One—unto whom all others bow'd the knee;
Came gently to me as I trembling lay,
And "Follow me," he said, "I am the Way."

Then speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shapes and size were seen,
Larger and smaller than mine own had been.

But one there was most beauteous to behold,
A little one, with jewels set in gold;—
Ah, this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair they were to see,
But far too heavy was their weight for me.

This may not be, I cried, and look'd again
To see if any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast mine eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering I gazed—and still I wondered more,
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colours fair,
Sorrowing, I said, "This Cross I may not bear."

And so it was with each and all around,
Not one to suit my *need* could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No Cross, no Crown."

At length to Him I raised my sadden'd heart,
He knew its sorrows, bid its doubts depart;—
"Be not afraid," he said, "but trust in Me,
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet,
Again I turned, my earthly cross to meet
With forward steps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared appointed way,
Listening to hear, and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The *only one* of all the many there,
That I could feel was *good for me to bear*.

And while I thus my chosen one confess'd,
I saw a heavenly brightness on it rest;
And as I bent—my burden to sustain—
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see;
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, no! henceforth my one desire shall be,
That He who knows me best should choose for me;
And so whate'er His love sees good to send,
I'll trust; it's best—because He knows the end.

A. L. W.

THE

BAPTIST REPORTER.

JULY, 1862.

SPEECHES AT THE BAPTIST MEETINGS—1862.

BIBLE TRANSLATION SOCIETY.

The Chairman, Dr. Gotch, of Bristol.—There could be no object of more importance than the translation of the word of God. But it might be said to the members of this society,—Why do you engage yourselves in such a work? Is it not promoted on a larger scale and with more efficiency by other means than by yours? Is your movement not sectarian, and calculated to create division in the church of God? In reply he would say the name is not sectarian; and he did not believe the object of the society was either. The object of this society was, "To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that words relating to the ordinance of baptism have been translated by terms signifying immersion; and further, to aid in producing and circulating other versions of the word of God, similarly faithful and complete." Good and learned men engaged in this department of christian labour must, he repeated, be left to their own conscientious convictions of truth. And it ought ever to be remembered that their work was a very difficult one; so difficult, indeed, was the translating of the bible for public use, that only those who had been engaged in it were at all aware of its extent. A mere superficial observer would not comprehend the care, labour, prayer, and conscientious scrupulosity, necessary to produce a faithful translation. The great difficulty was so to translate as to present exactly what God had said to men, neither more nor less. Perhaps this was impossible to be done absolutely, but it could and ought to be approached, by careful comparison and long-continued labour. And this had been done by their missionary brethren, with whom the christian public ought to manifest an earnest and constant sympathy, especially because there was so little about their work to excite popular feeling and applause.

Rev. John Sale, of Calcutta.—Whenever called upon to speak at an early stage of a meeting, he was reminded of a Bengali proverb which said, "He that comes first is eaten by the alligator;" but whatever might be his fate on the present occasion, he was glad as an

Indian missionary to testify to the great value of this society. He sympathised deeply with the remarks of the chairman with regard to the position the baptists had been obliged to take; and was thoroughly satisfied that they had no option but to act as they did. He loved the society because he believed it to be one of the best that had arisen during the last half century; and he rejoiced in the fact that it stood out, even from the Missionary Society, as a protest against tyranny. For was it not tyranny for a strong society to ride over a weaker one? He loved the society further, because it was a protest against unholy compromise, which was too common in our day; the agreeing to uphold a thing that was not believed to be quite true. Such compromise was bad in reference to any matter, but it was positively awful when it touched the sacred Scriptures. There were other people besides baptists protesting in these days. He had met with a pamphlet recently written by a clergyman of the Church of England, of which this was the first sentence,—the subject under discussion being the Italian versions of the Scriptures circulated by the British and Foreign Bible Society. "The bible is not the Bible Society. Love for the Bible may compel honest, truthful men to blame the conduct of the Bible Society." This was a sentiment with which he entirely agreed; and he was prepared to assert that his love for the bible was far greater than his love for baptist opinions, strongly as he held these, and important as he believed them to be. The dispute had arisen with the Bible Society, and was in respect of a certain word. It had not been alleged that the translations begun by the courageous and devoted Carey and his associates, carried on by the learned and faithful Yates, and by the patient perseverance of the conscientious, prudent, unwavering, and truthful Wenger, assisted by his excellent brother Lewis, and other hard-working men and skilful linguists, were not excellent; but there was just one word to which exception was taken; and he, and the members of this society, maintained that the baptist translators had done what was right by making the light to shine on the subject of baptism, and not to hide it; for it could not be pretended that the Greek word *Baptizo* was more difficult to translate than many other Greek words. He loved the society too because it brought into prominent notice an essential part of the great missionary work, and a part of it carried on by men whose services were too apt to be forgotten by the churches at home. The translation and circulation of the Scriptures should be regarded as occupying a foremost place in the work of missions to the heathen. Depend upon it, the bible was the most powerful means that could be employed for the guidance of a nation which, emerging from its old superstitions and idolatries, was in danger of rushing into scepticism. He had seen the blessed effects of the Scriptures upon the minds of both men and women in India, and had observed how from its hallowed pages they had derived a knowledge of the truth which had changed their whole character. There were large numbers of young men who had been brought into a most hopeful state of mind by the aid of the bible alone; and who could help seeing the importance, therefore, of the book of God being most faithfully translated? It was necessary to have the bible in order to sustain christianity in a man's soul when he had received it—especially in that of the Bengalee, from whose moral character the very backbone had been removed, by ages of

oppression, deceit, and cruelty; and this backbone could only be replaced by means of the bible. Missionaries constantly observed that it was just in proportion as their converts became familiar with the Scriptures that they were able to withstand the assaults made upon their new faith by the supporters of idolatry, and by the Romanists. He had reason to delight in the existence of this society, and he prayed God that all hindrances might be removed from the progress of a society that was designed to give a free and a pure bible to all the nations of the earth.

Rev. J. E. Giles. — Before the Bible Society was formed, Carey had commenced his work of translation. Shortly afterwards the Bible Society was established; and in those early days of purer and more liberal feeling, the works of the baptist missionary translators were regarded as marvellous by christians of all denominations, who helped to carry them forward; and without one yellow drop of bigotry in the eye or heart they bade God speed to Carey and his companions. Be it yours, they said, to work, and we will make it ours to pay. Things continued upon this catholic basis for twenty-five years. The baptist missionaries furnished the finest Oriental versions that could be produced, and the Bible Society willingly sustained them with their funds, which were largely augmented by the fame of the translations. At length a pædobaptist missionary made the wonderful discovery that there was in the Greek New Testament such a word as *Baptizo*, and that the baptist translators had rendered it in their versions by words equivalent to "immerse" or "dip." The Bible Society, of course, had known this all along; but through this missionary and his brethren at home there was for the first time infused into the counsels of the committee of the Bible Society a spirit which out of respect to them he would not call bigotry, but which he could not call charity, because he dared not lie. Time was when a Bible Society meeting was hardly considered in character without the relation of the tale of the death and burial of Old Bigotry; but at the end of twenty-five years it appeared that if they had buried Bigotry at all, they had put the old rascal in the grave alive, for he was restored by pædobaptist resurrectionists, and became as vigorous as ever. The baptists were told that they must cease to translate the word *Baptizo* by the word "immerse;" they must either transfer the word *Baptizo* without translating it, or employ some neutral word that should signify anything or nothing at all; or else cease to have their versions circulated by the Bible Society, to which baptists as well as pædobaptists contributed. How could honest men agree to the terms proposed? They were under the obligation of a stronger oath than any ever administered in a court of law, to render the truth, the whole truth, and nothing but the truth, regarding every portion of God's word, as far as they knew it. In reviving these recollections he wholly disclaimed the design of awakening any animosity against the Bible Society, or of reflecting on christian brethren of other denominations. He was persuaded that the committee acted not only without the consent but even without the knowledge of christian brethren of other denominations who belonged to the Bible Society. The christian public generally knew nothing of what was going on; and there were many pædobaptists who deeply regretted the step which the Bible Society took in the matter. Some were even ashamed of it, and openly condemned it. Among the remonstrants was the late Mr.

Greenfield, a Presbyterian and pædobaptist, the Superintendent of the Bible Society's translations, whose brain was a perfect polyglot of languages. Even this gentleman did not hesitate, contrary to his interests, to defend the baptist translations in a published letter, showing that they were sustained by Greek Lexicons and Teutonic versions. Let it ever be remembered that the baptists did not object to the circulation of the pædobaptist translations, though they contained many words which were believed to be improperly translated. In the Russian version *Baptizo* was rendered, "Make a crossing upon you;" and in a South Sea translation, by a word which the late John Williams once said signified "anything you please" Would any man say that these and similar renderings were better than the word "immerse?" And yet the baptists were expected to assist in the circulation of these translations, while their own were rejected. He referred to these things much more in grief than in anger, and only did so because he thought that the christian, and especially the baptist community, ought to know more than they did of the history of this society, believing that if better understood it would be more generally and more liberally supported.

Rev. H. Wilkinson, late General Baptist Missionary in Orissa.—He was also reminded of a Hindoo proverb, a very different one from that which Mr. Sale mentioned, namely, "The tiger always takes the last man." He gladly testified to the great assistance that had been given by this society to the Orissa missionaries. It was indispensable to them, for the people there had been furnished with no other version of the Scriptures than that supplied by this society, which certainly ought to be far more liberally supported than at present; and he believed that it would be if its history and objects were more clearly understood by the baptist community. He was convinced from what he had seen in the country that it was much misunderstood and misrepresented. That afternoon he had been to see the new picture of "The Railway Station," and had been charmed with the life and character which the artist had thrown upon the canvas; and he thought as he looked upon it how desirable it was that the same or an equally competent artist should paint a picture representing Dr. Carey giving the bible to the millions of India; and another picture, Carey and Yates, and their associates, receiving the thanks of the multitudes who had been, through their means, blessed with the bible. Let the baptists rally round this society, maintain its principles, and do their utmost to circulate the pure word of God throughout the length and breadth of India, and other portions of the missionary field.

John C. Marshman, Esq., late of Serampore — Of the British and Foreign Bible Society he would speak with all possible reverence, which, for twenty-five years, assisted most cordially and efficiently in the circulation of the Serampore translations, and were always mindful of the fact that the first resolutions for translating the Scriptures into the languages of the East were sent from Serampore twelve months before the Bible Society came into existence. It was, too, an interesting fact, that the first committee formed in India was composed of three dissenters and three members of the Church of England. There was every reason to suppose that things would have gone on as they had been begun, had it not been for the pædobaptist missionary who had already been alluded to, and who was now in heaven, where it

might be vouched for he would have no dispute with Dr. Carey or Dr. Yates respecting the mode of administering the ordinance of baptism. He was an amiable and excellent man, but a strong pædobaptist, and refused to circulate a version of the Scriptures in India in which the word *Baptizo* was translated by the word immerse—a circumstance not a little remarkable, when it was remembered that he had for several years circulated in Europe the Dutch version, in which the word *Baptizo* was rendered "dip." It was through the means of this missionary and his friends in England that the Bible Society Committee came to the resolution to refuse that liberty to the missionaries in India which was allowed to their brethren in Europe. At first the society resolved not to circulate any version in which the word was translated at all, in order to be consistent; but afterwards it was felt to be necessary to modify the resolution, and say that they would only circulate those versions which had been translated after a specified period; but that period was carefully so fixed as to exclude the first versions of the Serampore missionaries. Thus the Bible Society put itself into the most undignified position of making great concessions to the stronger party, but requiring concessions from the weaker party. Under these circumstances it was absolutely necessary for the baptists to take the ground they had taken. The change was not in the baptists, but in the Bible Society. The baptists did not leave them, but were turned out. How far the object aimed at by the pædobaptists had been accomplished might be judged of from the fact, that the society is still circulating among several millions of people in Europe copies of the bible in which they are told that *Baptizo* means to immerse, while the pastors are teaching them that it means to sprinkle He rejoiced to find that the resources of this Translation Society had increased by the sum of £350 during the past year, and he held it to be exceedingly desirable that the funds should be considerably augmented. It was an interesting circumstance that the baptist was the only denomination that had appealed to the public for funds for translations. Mr. Fuller made his appeal at Kettering for three objects: the translation of the Scriptures, the preaching of the gospel, and the establishment of schools; and it might, therefore, be considered that in some measure the present meeting was the anniversary of the original plan of the Baptist Missionary Society. Reference was made in the report to the little that had been done by the society for China. Perhaps all present knew that Dr. Marshman had the honour of being the first translator of the Scriptures into the Chinese language. He performed his task at a distance from the country, and without the literary assistance that subsequent translators had possessed; but his version had been recently so improved by the most eminent Chinese scholar in this country, that Dr. Marshman's version was yet to be preferred to all others, and would be of essential service to the missionaries in China. He hoped, therefore, to see a revised edition of that translation published for circulation in China. Not to detain the meeting longer, he would only, in conclusion, cordially commend to the more liberal support of the churches this excellent society, which was absolutely indispensable to India.

BAPTIST HOME MISSION.

The CHAIRMAN, Edward Miall, Esq.—To labour in any way for the advancement of the spiritual

kingdom of our Lord Jesus Christ, whether by direct personal effort, or indirectly by attempting to remove those corruptions and impediments which to some extent retard its progress, will ever be regarded by me, I trust, as the highest honour which can devolve upon man. We are met this evening for the especial purpose of promoting the cause of Home Missions by the baptist denomination. I am thankful that the first occasion on which I present myself to the public in my present capacity, is in connection with an effort which is associated with my country, and with a machinery that is worked by another denomination than my own. I rejoice to know that this association has turned its attention to the spiritual destitution marking some parts of this great metropolis. I wonder how for so many years past, until quite recently, christian churches should have existed in an atmosphere such as that, without putting forth the utmost of their efforts, despite all regularity and all mere formalism of ecclesiastical proceedings, in order that they might do more by the grace of God to purify the vast mass. I believe that much is now being done to correct the evil, and I rejoice that this association is determined to take an honourable part in the work. And let it be borne in mind that the smallest possible means—in human estimation perfectly trivial and inadequate—can be made by God's Holy Spirit competent to accomplish not only what we want, but far above our most magnificent conceptions. Promises are left with us which, if our faith thoroughly realised them, we should be able to move mountains. These promises surely ought now to be received into our hearts as the grand motive of our exertions; and foolish would it be and vain to go forth in any such enterprise as that undertaken by this association, unless we went forth in the spirit of humble and complete dependence upon Him who has said, "Not by might nor by power, but by my Spirit, saith the Lord."

Rev. J. H. Millard.—Patriotism requires that we should seek first the welfare of our own native land. Yesterday we were wandering on foreign shores; our thoughts were directed to India, to Ceylon, to Africa and the West Indies; and to-day we are to return to fix our thoughts upon England, and to ask what it is that England requires at our hands? For it is our common desire that England should be exalted higher and higher among the nations of the earth; not only in wealth and in power; not only by the strength of our armaments, and the splendour of our palaces, and the dignity of our senate, and the purity of our administration of justice, and the liberties of our people, and the illustrious glories which belong to the throne; but exalted chiefly, we desire, by the spread of religion through all ranks and classes of the people. We want our country to be a fountain of divine truth to all the rest of the habitable globe. We cannot think our work at home is accomplished while millions of the people attend no place of worship at all, nor while the attendance of millions more is rather a sign of ignorant superstition than of an exalted religious faith. We cannot think our work at home is accomplished while so many of all classes, and most especially of the working-classes, prefer the alehouse to the sanctuary, and believe in the atheism of a Robert Owen and a Holyoake, or in the mad ravings of a Joe Smith, the Mormon, rather than the precepts and doctrines of God's holy word. For us, as baptists, there is a work to be accomplished, which is not yet half performed even in England;

for I believe that baptists have a special mission of their own. We have great truths committed to us, which it is our duty to proclaim in the high places of the earth; so that if other denominations of christians have gone before us, it is our duty to follow in their track, and, even if the Presbyterians of Ulster work until they have Presbyterianised all Ireland, I should yet hold it to be the duty of all baptists to follow in their track, and show the people of Ireland a more excellent way. So in the various parts of England it is their duty to hold up the truth as they see it in the light of His holy word. It is our opinion that baptists do hold the truth as it is in Jesus, with a simpler regard to the principles of that truth than any other body of christians whatever. And we must remember that this is an age, most emphatically, of great cities. Populations are gathering together in great centres; the mining and manufacturing operations of our country are being most vigorously carried on. Towns spring up like mushrooms, but take root like oaks and grow for centuries. What have we done for them? In some of our oldest cities, as in Lancaster and York, there has not been, until this year, for any length of time, a baptist church. In Bath, with 60,000 inhabitants, there are only two baptist churches. In Plymouth also, with 60,000, there are only two. In Hull, with a population of 90,000, there are but two. In Manchester and Liverpool, with 300,000 and 400,000 inhabitants, there are only four or five baptist churches in each. Is this a state of things which ought to continue? Then turn to the metropolis. What is our duty concerning the great city of London? Its population is two millions and a half; it doubled its population during the last fifty years, and in the next fifty years, if things go on as they do now, there will be five millions of people gathered together between the hills which encircle this noble city. What progress are we making for meeting the prodigious demand for spiritual provision? We want to see more than we have been able to see yet; we want to preach the gospel in all the large towns of England and Wales, and in all the hives of industry. We want to see the baptists keep pace with the growth of the cities and towns; but we cannot see this unless you are much more liberal than you have been, and more desirous of extending the work of the living God.

Rev. H. Dowson had much pleasure to see Mr. Miall occupying the chair to-night, because he was the champion of civil and religious liberty, which was closely connected with the prosperity of such institutions as theirs. The society was about to enter upon a career of enlarged christian exertion and liberality. Taking this great city as the centre of its operations, it proposed to visit other large and destitute cities of this land. He would confess before that great assembly that the baptists had been sinners in this respect, and had greatly failed of their duty. But the time had come for renewed effort, for, the way having been pioneered, there was an opening for their own efforts, without interfering with the labours of other denominations. While he saw the necessity of extending their operations in London, he still trusted that they would not abandon the rural districts. He was utterly appalled by the coldness of gospel-preaching in many parts; where, from icy lips, homœopathic doses of the gospel were delivered out to the agricultural population. He believed that those who lived in great towns did not fully understand the wants and the condition of the inhabitants of rural districts. He was recently in a

district which was entirely agricultural in its character. He went to a farm and got into conversation with a venerable old man, and said to him, "The day is fine, and Providence is propitious." "Yes, sir," he said, "if we can only get over St. Swithin's day we shall do very well." "St. Swithin!" I asked, "who was that individual? Whom do you mean?" "Why, sir, you know." "Perhaps I do," I replied; "but I want to know what is your opinion?" "I suppose," was the old man's answer, "that he was the man who was saved in the ark when the world was drowned." I asked him, "Do you ever read the Bible?" He answered, "I cannot read a single word." "Do you ever go to church, or to any place of worship?" "I was there, sir, when I was married, and once or twice at a funeral." I then asked him if he knew anything of Christ, who came into the world to save sinners? "No, sir," he said, "I never heard of that person." This was a pitiable case, and there were many like it. We know who, while on earth, went through the villages and cities of Galilee preaching the gospel.

Rev. J. Aldis.—He had been partly instructed, partly amused, by the letter lately sent into circulation concerning the last words of one of our great statesmen. One report stated that the last words of Pitt were, "Oh, my country; how I *love* my country!" or, as was more consonant with his character, "Oh, my country; how I *leave* my country!" How many a devout man of God had closed his eyes in death with the same words uttered with a still deeper meaning! He was afraid there were many members of their denomination who took the least possible interest in the work of this and kindred societies. With them "foreign missions" signified a cause of which they knew little, of which they never spoke, and to which they never contributed a shilling; and "home missions" were kept very much at home indeed; in fact, there was so much home consumption that there was no possibility of exportation. What he wanted was that foreign missions should become better known, and that home missions should take fresh air and vigorous exercise.

Rev. H. S. Brown.—The word Patriotism had been too exclusively applied to the defence of our country, and to the boasting that it was greater and better than any other on the earth. To fight in the battlefield, to sing a song to the glory of our noble selves, to speak with disrespect of all other countries, and act with extreme rudeness towards foreigners, or to insist upon it that we were the greatest people that ever were or ever would be,—this was the patriotism of a great many. It seemed not to be generally recognised, that after all that was the truest patriotism which sought to remove and destroy every evil that was to be found amongst the inhabitants of our country; and the patriots who turned their attention in this direction met with rather more abuse than praise. He did not wish to find fault with any form which patriotism might assume; even if the people chose to make plates which no ordnance could pierce, and to-morrow to make ordnance which no plates could withstand; if they chose to enter the line at a shilling a-day, or to become volunteers to dress in scarlet and gold, and especially green, and fight sham battles on the Downs. But at the same time it struck him that there was another patriotism that answered the real state, and character, and condition of the country. There were other volunteers besides those to whom we were indebted that the Emperor of the French had not burnt London, and reduced us all to slavery.

He thanked them for the priceless boon, but there were other volunteers, too. There were ministers, thousands of them, who had given up secular advantages, and almost secular comfort, in order to consecrate themselves to the service of their country. There were Sunday-school and ragged-school teachers, a noble army, who denied themselves even the rest of the sabbath, in order that they might save from shame and sin their young countrymen and countrywomen. He thought the endeavour to spread pure and undefiled religion about the best object patriotism could embrace, and if this were not attempted other patriotic efforts would be comparatively valueless. It might perhaps seem severe to state, that the majority of the people of this country were not to be looked upon as christians. It seemed a harsh thing to unchristianise so many who from their cradles had been "members of Christ, and children of God, and inheritors of the kingdom of heaven," but it did seem to him that the idea of a christian nation was one of those fallacies which had been fostered by a State-Church system. By no scriptural or rational standard should he regard those persons as christians who did not understand the simplest elements of christian truth, or manifest the characteristics of the christian life. He did not ask very much. He did not believe that a man must be a baptist, or a dissenter, or even a protestant, in order to be a christian, but still the statistics and records of crime showed that we were not a christian nation. The tone taken by a large portion of the press with regard to such subjects as slavery and war, showed we were not a christian nation. There was a general impression, with regard to our manufacturing towns and cities, that they were uncommonly wicked. He could testify to some of them, and he believed that the town in which he lived might be matched with any town in the Queen's dominions for wickedness. But he did not at all believe in the notion that there was virtue and piety in the country places any more than in the towns. They had heard one instance of country ignorance. He might give them another, in which no less a person than the clerk of the parish was concerned. The parson was a good man, and wished to enlighten the clerk. "Now, Thomas," said he, "can you tell me what baptism is?" "Baptism, sir? of course if there is anybody can tell you it ought to be me, sir." "What is it, because you know it is a very important and solemn question, Thomas?" "Baptism, sir? why of course you know, its a shilling for me and fourpence for you--that's it." Depend upon it, there were no places in England more wicked than some of our villages, where, between the "Spotted Pig" at one end, and the "Goose and Gridiron" at the other, you would find as much drunkenness comparatively as in any town; and it seemed to him there were influences at work which would bring our evangelisation to a lower point still, if we did not watch. Romanism and Puseyism were about the most active agencies in this country at the present time; and really when he saw such earnestness and self-denial, when he saw the clergy with such tireless assiduity attending to their flocks, and ladies, whether as sisters of charity, or individually, going about to help the sick, and poor, and the distressed, no sneers about jesuitry and priestcraft should check the admiration he felt for the self-denial and earnestness of these people. However greatly he differed from them, he would not oppose them with sneers, much less by insinuations which no honourable

man would ever think upon, but by seeking to induce, on the part of those who held a common faith with himself, a similar self-denial and perseverance in better works than theirs. The Baptist Home Mission could do something to promote this good work. He did not look for the time when all the people of this country should become baptists. But whilst they would not hesitate to state their views with regard to baptism, it was as christians that they were to engage in this work. He rejoiced that while they did not neglect the rural districts, it was the object of this society to direct its attention to cities, because they would best become the centres whence christian light and truth could be spread over the regions around.

Poetry.

THE EXODUS.

Hear ye not how, from all high points of Time,—
From peak to peak adown the mighty chain
That links the ages,—echoing sublime,
A Voice Almighty leaps one grand refrain,
Wakening the generations with a shout,
And trumpet-call of thunder,—Come ye out!

Out from old forms and dead idolatries;
From fading myths and superstitious dreams;
From Pharisaic rituals and lies,
And all the bondage of the life that seems!
Out,—on the pilgrim path, of heroes trod,
Over earth's wastes, to reach forth after God!

The Lord hath bowed his heaven, and come down!
Now, in this latter century of time,
Once more His tent is pitched on Sinai's crown!
Once more in clouds must faith to meet him climb!
Once more his thunder crashes on our doubt
And fear and sin,—"My people! come ye out!

"From false ambitions and base luxuries;
From puny aims and indolent self-ends;
From cant of faith, and shams of liberties,
And midst of ill that Truth's pure daybeam bends:
Out, from all darkness of the Egypt-land,
Into My sun-blaze on the desert sand!

Leave ye your flesh-pots; turn from filthy greed
Of gain that doth the thirsting spirit mock;
And heaven shall drop sweet manna for your need,
And rain clear rivers from the unhewn rock!
Thus saith the Lord!" And Moses—meek, unshod—
Within the cloud stands hearkening to his God!

Show us our Aaron, with his rod in flower!
Our Miriam, with her timbrel-soul in tune!
And call some Joshua, in the Spirit's power,
To poise our sun of strength at point of noon!
God of our fathers! over sand and sea,
Still keep our struggling footsteps close to Thee!

From the Atlantic Monthly.

Reviews.

Selections from the Prose Writings of John Milton. Edited, with Memoir, Notes, and Analyses, by the Rev. S. Manning. London: J. Heaton & Son.

So far Mr. Heaton has been happy in the selection of works for the Bunyan Library, and in securing the aid of competent editors. The editor of this volume was just the man to make this choice selection for us from the prose works of Milton. Sitting in his boyhood and youth under the ministry of one who, more than most men, honoured the memory of Milton, and has long been in the habit of quoting some of his most brilliant sentences, we do not wonder that Mr. Manning undertook the task which his own powers of appreciation and cultivated taste have enabled him to perform with singular success.

We are not certain, but we believe that this is the first portable edition of selections from Milton's prose writings that has appeared. The "Memoir," extending over more than fifty pages, has also been carefully prepared. The introductory "Preface" contains some wise criticism on the style of Milton, and explains the plan adopted in making the selections.

For those who imagine that the prose of this great writer does not equal his poetry, we select this sentence from Macaulay, which the editor has made the motto of his title-page.

"It is to be regretted that the prose writings of Milton should in our time be so little read. As compositions, they deserve the attention of every man who wishes to become acquainted with the full power of the English language. They abound with passages compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with embroidery. Not even in the earlier books of *Paradise Lost* has the great poet risen higher than in those parts of his controversial works in which his feelings find a vent in bursts of devotional and lyrical rapture. It is, to borrow his own majestic language, 'a sevenfold chorus of hallelujahs and harping symphonies.'"

That Milton was a baptist is now admitted. The editor, at the close of the Memoir, observes:—

"It is in our views of the ordinance of baptism, however, that we stand alone among the churches of christendom, and from which we take our distinctive name. It had always been thought probable, from various passages in his writings, that Milton was by conviction a baptist, though it was nowhere distinctly stated. The publication of the *Treatise on Christian Doctrine*, however, set the question at rest. He here argues at great length, and with much earnestness, for the baptism of believers only, and for the administration of the rite by immersion. The arguments adduced for the reception of infants, as partakers in the ordinance, he rejects as utterly futile; and dismisses with sarcasm rather than argument 'those who have introduced the practise of affusion in baptism, instead of immersion, alleging that to dip and sprinkle mean the same thing.' The passage on the subject will be found quoted at length towards the close of the present volume. That Milton was actually in membership with any baptist church cannot be proved; but his language in the extract which we quote would imply that he was so. He speaks of the opposers of the baptism of believers as '*they*;' of its advocates as '*us*:' thus, at page 300, 'Again, *they* remind us that "of such is the kingdom of heaven.' Further, having maintained that christian baptism consists in the immersion of believers only, he proceeds to argue that 'the baptism of John was essentially the same as the baptism of Christ;' urging in proof, that 'if it had not been really the same, it would follow that we had not undergone the same baptism as Christ, that our baptism had not been sanctified by the person of Christ.' We should consider this as quite decisive of the fact that Milton was a baptist both in practice and by conviction, had he not, in the concluding paragraph, left it an open question, to be decided by the conscience of each believer, whether, having been baptized in infancy, he should be rebaptized on his conversion. His advocacy of our distinctive doctrinal peculiarities, however, is so full and precise that we need only refer our readers to it, as a sufficient justification of our publication of *Selections from the Works of Milton* in the Bunyan Library."

In a foot note we have also the following interesting facts:—

"In connection with Milton's ecclesiastical position, we may remark that his third wife and widow was a baptist, which confirms the probability that he himself was so. She survived him for many years. In the year 1688 she took up her abode at Nantwich, in Cheshire, in the neighbourhood of which place she was born, residing there till August, 1727, when she died after a few days' illness, in her eighty-eighth year. She was buried in the baptist chapel. Tradition still points out her tombstone, the inscription on which, however, has been for many years obliterated. She appointed as one of her executors 'her loving friend, Samuel Creton,' who was then pastor of the baptist church at Nantwich. There were but few worldly goods to be disposed of,—her whole property (including 17s. in ready money) being valued at less than £40. The items included 'Two books of Paradise,' 'Mr. Milton's Pictures' (doubtless his two portraits), and his coat of arms."

We cannot close our brief notice without expressing our anxious hope that this volume will find its way into our schools and families.

Correspondence.

ORIGINAL LETTER OF THE LATE SAMUEL DEACON THE YOUNGER.

[For the information of many of our readers we ought to state that Samuel Deacon the elder was one of the first preachers at Barton, and lived nearly fivescore years. His son Samuel, the writer of this letter, was remarkable as a successful preacher of the gospel. Robert Hall wished he could preach like him. He also wrote many small books, which were very popular; and published a Hymn Book, the hymns in which he wrote himself. Mr. D. had some peculiar views respecting the ministry, to which some objected—and this will explain some of his remarks. But he was a good man, and it will be seen how touchingly he laments his own weaknesses. He died at an advanced age, highly esteemed and lamented, and his memory is yet fragrant in the neighbourhood. His successor, of the same name, died lately at a great age, and his children, and their children, are numerous and respectable; and better still, they are all walking in the way of their fathers. We omit a few passages in the letter which would not now be understood; and only add that the church at Barton is regarded as the "Mother Church" of the numerous General Baptist churches in the midland counties.]

Barton, Feb. 27, 1807.

DEAR BROTHER ROGERS,—

Your letter puts me into a considerable dilemma. I should be glad to gratify you and your friends, but I find myself surrounded with complicated difficulties. My business, my age, my mental and corporeal infirmities, the distance, and the difficulty of obtaining a horse, all seem to forbid. Still I feel disposed to comply, if God permit. I feel for you, brother, and for others who are nearly in a similar situation. If you be faithful, you must expect troubles before you have done. The time is coming, if it be not already come, that they will not endure sound doctrine. But be thou faithful unto death, and Christ will give thee a crown of life—a crown of glory. We are told that it is through tribulation, much tribulation, that we must enter into the kingdom of heaven. It is well that we have some evidence of being in the right road, if it be only the straitness of it.

There are two or three things on which I reflect with pain, with respect to myself. I have had too much zeal for my knowledge. Not too much zeal in reality, but too much for my knowledge. We should be wise as serpents and harmless as doves. I have erred sadly here. I have been too soon offended. This has sometimes led me to speak and to act unadvisedly, and peradventure to hurt and to offend others. I impute a good deal of my cross to this very cause. How often have I prayed,

> "Celestial patience! lovely maid!
> Come to my bosom, come!"

This is a grace of great value and importance in the christian life, but difficult to obtain in a sufficient degree. I

have also been too soon discouraged. This has often led me to stop too soon; to give over without a sufficient trial. I have been very defective in knowledge, prudence, constancy, and perseverance. On this account I have done but little good these sixty years of my life; and now I am grown old and incapable. O that I had been more wise! What happiness might I have enjoyed; what evils might I have shunned; what good might I have done. But I must cast myself on the divine mercy, with "God be merciful to me a sinner!" and I ought to be thankful that I may do that. I hope you will excuse my prolixity, and take heed that you dont err in the ways which I have. Fight the good fight of faith, lay hold on eternal life. Run with patience and prudence the race set before you. Instead of looking to other preachers, look to the great High Priest, who is able to save to the uttermost all those who come to God by him; who has a heart to feel for his lambs and his sheep, and for his poor despised shepherds too; and who will never leave us nor forsake us. I have not time to enlarge.

But I am, dear brother,
Yours affectionately,
SAML. DEACON.

Rev. Thos. Rogers, Beeston, near Nottingham.

P.S.—To save further trouble you will permit me to say, that if God permit me to come, it most likely will be on the 28th of March. Shall expect to preach in the morning, and perhaps at night, but you must baptize and do the afternoon's work yourself.

Give my love to your little flock, and tell them that I entreat their and your prayers for me, that my intended services may be accepted of the saints and of the saints' Master, and that I wish they may richly and abundantly enjoy all spiritual blessings in Christ Jesus. Amen.

Though I mean to come, yet many things may happen to prevent it. I dare not travel far in bad weather. You had better not depend on me. Never more address me with "Rev.," I'm a clockmaker!

Christian Activity.

ADAM CLARKE A REVIVALIST.

HE was a "revivalist," and preached for immediate results. Alluding to one of his sermons at Oldham Chapel, Manchester, he says: "The congregation was really awful. Perhaps I never preached as I did this morning. I had the kingdom of God opened to me, and the glory of the Lord filled the whole place. Toward the conclusion the cries were great. It was with great difficulty that I could get the people persuaded to leave the chapel. Though the press was immense, yet scarcely one seemed willing to go away, and those who were in distress were unable to go. Some of the preachers went and prayed with them, nor rested till they were healed. God has done a mighty work."—Again he says, of a sermon in Bristol, "I am this instant returned from King Street. The chapel crowded, crowded! And God, in a most especial manner, enabled me to deliver such a testimony from 1 Thess. i. 3, as I think I never before delivered. I did feel as in the eternal world, having all things beneath me, with expansions of mind as the power of God alone could give. I was about an hour and a half, and am torn up for the day."

"I would not," he said on another occasion, "have missed coming to this place for five hundred pounds. I got my own soul blessed, and God blessed the people. I felt (stretching out his arms and folding them to his breast), I felt that I was drawing the whole congregation to me closer and closer, and pulling them away from the world to God."—He is known to the Methodist world mostly by his writings, but his real greatness was in the pulpit. One of his hearers wrote, "In respect to the unawakened, it may indeed be said that he obeys that precept, 'Cry aloud,

spare not, lift up thy voice like a trumpet.' His words flow spontaneously from the heart; his views enlarge as he proceeds, and he brings to the mind torrents of things new and old. While he is preaching one can seldom cast an eye on the audience without perceiving a melting unction resting upon them."

He effected much by his pastoral labours, and was faithful in the lowliest of them, visiting especially the poor. "I always," he said, "eat with people, either breaking a piece from off a biscuit, or cutting a crust from a loaf, to show them that I am disposed to feel at home among them: for even if they are very poor, there are many ways of returning the kindness without wounding the feelings of the party by whom the hospitable disposition is manifested." "So he has been known," adds his biographer, "to eat two or three potatoes in a cottage, and give a shilling pleasantly for each one of them."

He had tact as well as talent, and adapted himself to the rudest people. In his frequent preaching excursions he delighted to visit the colliers of Kingswood, where Whitefield and Wesley had proved their ministry. At one of these visits he wrote, "I took that glorious subject, 'How excellent is thy loving-kindness, O God!' My own soul was greatly watered, and the Lord sent a plentiful rain on his inheritance. Though the place was thronged, there was not a sound in it save that of my own voice, till, describing how God gave, to those who turned to him, to 'drink of the river of his pleasure,' to be filled with the very thing which made God himself happy, I raised my voice and inquired, in the name of the living God, 'Who was miserable? Who was willing to be saved—to be made happy? Who was athirst? A wretched being, who had long hardened his heart by a course of uncommon wickedness, roared out, 'I am, Lord, I am!' In a moment there was a general commotion. I seized the instant and told them to compose themselves and listen, for I had something for every soul; a great, an eternal good. 'I am just going to open to you another stream of the river of his pleasure.' They were immediately composed, and in a very few moments such a flood of tears streamed down all cheeks as you have perhaps never seen; and all was silence but the sighings which escaped, and the noise made by the poor man who was still crying to God for mercy. In about half an hour we ended one of the most solemn and blessed meetings I ever ministered in. You will wish to know what became of the poor man. When he left the chapel he set off for the first prayer meeting he could find, thinking God would never forgive his sins till he made confession unreservedly of all his iniquities. He began in the simplicity of his soul, and, with an agonized heart and streaming eyes, made known the evils of his life. They prayed with him, and God gradually brought him into the liberty of his children."

Narratives and Anecdotes.

TANNA, NEW HEBRIDES.

We are indebted to the Rev. Mr. Paton, missionary from Tanna, for the following interesting narrative in connection with that island.

Having been requested to state a few things publicly regarding Tanna, the mission work on that island, and the cause of its being suspended for the present, I embrace this opportunity in the hope that it may induce christian friends in the colonies of Australia to have more compassion for the poor heathen on that dark land and the surrounding islands, and to unite and assist us in our efforts to bring them to the knowledge of Jesus Christ our Saviour.

Tanna was discovered by Captain Cook eighty-eight years ago; it is a

rich and beautiful island, covered with verdure and trees from the shore to the mountain tops. It has a volcano in a state of constant activity, and around the harbour there are hot springs in which the natives often cook their food. The population has been estimated at 20,000, but at the present day I do not think it will exceed 10,000; they are all naked painted cannibals, sunk to the lowest degree in vice and misery, and their condition has been rendered much worse by intercourse with depraved foreigners.

Twenty years ago the Revs. Messrs. Turner and Nisbet, of the London Missionary Society, were landed on Tanna, but a few months after, they were compelled to leave the island and escape for their lives.

Afterwards, native teachers from Samoa and Raratonga were placed on Tanna, but they suffered so from ague and other causes, that again and again the work was given up and resumed. Some were driven away, others died.

Six years ago the work was re-opened by Messrs. Geddie and Inglis placing Aneiteum native teachers on this benighted island, and since that, these poor devoted pioneers have suffered, so that twelve of them died on Tanna, and one man was killed by our enemies.

Three years and a half since, Mr. and Mrs. Matheson, Mrs. Paton and myself went to Tanna to recommence the mission, and during that time, though beset with many difficulties and dangers, we were able to prosecute our work, trusting in the promises of God's word, and in his support, protection, and blessing.

It grieved us to find that war was the daily employment of all the men and boys, so that we saw seven battles fought around and near to our house; and those who fell were generally feasted on. On one occasion seven men were killed on Monday, and feasted on the following Saturday, and sometimes for this purpose they even exhumed the dead. The females had to do all the work, and provide all the food, and were clubbed or killed and feasted on as the men pleased. But, by God's blessing, our work began to prosper, so that for two years past we had no public war; the men had become more kindly to the females and children, and had begun to assist them with their work. Infanticide, and strangling of women at the death of their husbands, were almost given up; the aged were more kindly treated, and the sabbath was observed as a day of rest over about a third of the island. Sixty persons at my station, and about forty at the other, had begun to attend worship with regularity; and at some of our inland stations we met with audiences numbering from twelve to one hundred persons. These natives professed themselves to be christians, had given up many of their worst heathen practices, wore clothing on sabbath, conducted family worship, and desired to be instructed regarding sin and salvation through Jesus, and were preparing to build a large new church at my station.

These happy changes, however, only increased the hatred and opposition of the native priests, or sacred men, who are our enemies, and who had always threatened, and often attempted, our lives.

Three chiefs — Nanka, Miaki, and Kariwick — with their young men, killed a fat pig of Siranios, a friendly chief, cut down my fences and bananas, killed three of my goats, attempted to kill a chief's daughter who came to worship, and also seized, and tried to kill, a chief's son who had come to stop at my house. All this was done to try and induce our friends to go to war in revenge, and as there were fourteen chiefs and their people on our side, I had great difficulty in keeping them from accepting such challenges.

Miaki, Nanka, and Kariwick now threatened to kill Ian, our leading friendly chief, by sorcery, and then to make a hurricane to destroy the mission houses, and to kill "missie" and all who attended worship; for they hated Jehovah and his word, as it caused the people to disregard their word and customs.

A few days after poor Ian took ill and died, and a week after that a severe hurricane came and destroyed yams and bananas, fruit and fruit trees, fences and houses, but left our mission houses almost uninjured.

Next day Miaki came with an armed party to kill me, but I gave him some

calico, soap, and a blanket for his wife, who was about to be confined; and after displaying much bad-feeling he left quietly.

On the following morning, Saturday, January 18, thousands of the inland people assembled to help Manoman and Siravia, two of our leading friendly chiefs, to take revenge on Miaki. They all cried—"Missie, keep your house and we will not hurt you;" but Miaki and his people took shelter behind and fought around our house, which caused the balls to fall thick near to it, yet God protected us from all harm.

In the evening Miaki urged the inland heathen, living towards and beyond the volcano, to join Kariwick and Washenooman, and "kill the missionary and his Aneiteum teacher, and to cut their bodies into small pieces, and to send the parts to be cooked and eaten at every heathen village on Tanna, to steal all their property, and burn their houses." This was a tempting invitation for such savages, and consequently next morning, being sabbath, Jan. 19, they assembled in thousands at our house, and broke into the teacher's house and stole all it contained, smashed the windows and door of my store, broke open boxes and casks, tore my books to pieces and scattered them about, and stole all they could both of mission and personal property.

A chief belonging to the volcano district called me to the window, and, while speaking kindly to him, instantly struck through it at me with his axe; the shouting and yelling were now fearful, hundreds of muskets were presented, and many were fired around our house, when the chief cried—"Come on, let us kill him, it's all lies about a man of war," and again attempted to sink his axe into my forehead; but here on observing a revolver in my hand he fell back, and said something to his followers, who instantly lay down for a few minutes, and then got up and ran for the nearest bush, where they kept discharging muskets, shouting and showing their arms till five in the afternoon, when they all left.

I now went to speak with Miaki, who was in great wrath, and he said, "Where was Jehovah to-day? Jehovah did not protect you to-day. It's all lies about Jehovah, and we have given up all fear about a man-of-war. The man-of-war dare not punish us, just as they durst not punish the Erramangans for killing Missi Gordon the man, and Missi Gordon the woman. We have no fear of a man-of-war now, his punishment is all lies. He will talk to us, that's all. We have killed foreigners, and Samoan and Aneiteum teachers, and were not punished—just like the Erramangans, and now we all say the punishment of a man-of-war is all lies, and if he comes here we will fight him and take the vessel." They were so excited they only mocked at my reasoning and warning.

Next morning as the sun rose, Miaki blew his large conch, and instantly a mass of howling savages began to rush down the Inikahi hills, and continued increasing until the shore was covered with them, from the mission house as far as I could see; and as they were all yelling and pressing on for our house, I locked it up and retired through the bush to a friendly chief's village about a mile distant, where I found Nauar and his people all crying and quaking with terror, at seeing so great a company of armed savages assembled so very near them; a large party went to our house, but on finding it locked up, Miaki advised to wait till night, when I would most likely return to procure some property, and they would watch and kill me. He now advised them all to attack Manuman and his people, on account of his love to Missie; and to this they agreed, went to his village and killed two men, two women, and two children; the inhabitants fled, and all feeble persons or women and children who fell into their hands were shot down or clubbed, and cooked and feasted on by groups of men here and there; and they burned seven of his villages, and carried off all native property; day after day some were killed, and thirteen or fourteen villages burned, till all our friends were scattered.

Our house was broken into, and a considerable amount of property stolen and destroyed. I continued in the bush without almost any food for two days, when they threatened to kill all the people of this district because of their friendship to us; the chief had already got an arrow into his knee

when trying to protect us, and as the barbed point broke in he was unable to defend us, so we tried to escape by sea in a native canoe during the night. Miaka and Nauka had threatened to shoot any one who would assist me to get my boat into the water, and we had much difficulty in procuring the canoe. We got easily out for about a mile, till we began to alter our course, when the sea broke over us, and was so rough we were forced to turn, and after nearly five hours' hard paddling we got to land with the skin worn from our hands. After an hour's rest on the shore, I started with my native teacher, and followed a friendly chief who showed us the way through the bush to the other mission station, which is about twenty miles distant by land. Almost in every district our lives were attempted, but the sight of my fire-arms and God's restraining power kept them from doing us injury. Though we had got little food for three days, and had to walk under a scorching sun, and durst not even bend to drink from the streamlets we passed, yet our danger and the constant excitement of all around kept us up, nor did we feel hungry till we reached the other station in the evening. The clubs and spears of some of the districts were afterwards cut and broken for allowing us to pass. As Mr. Matheson's supplies had been nearly all destroyed at my station, we had to eat sparingly, and to try and keep life in till we saw what God had in store for us; and as the natives would give us no food, we could not have stood it above four weeks.

After being there for a fortnight, during which our lives had been frequently attempted, Miaki sent his friend to say that unless the natives assembled and killed us, all the heathen would assemble and kill them. Fear caused them to burn the church, which was near to the dwelling-house, and united to it by a reed fence. I was awoke by my faithful little dog, and got the fence separated so as to stop the fire, when eight or nine savages surrounded me, but the sight of the revolver in my hand again scared and kept them from taking my life. Now a dark cloud with a squall came from the north, carrying the flames away from our house, and pouring down such a torrent of rain that the flames were soon subdued. The heathen at once cried, "That is Jehovah's rain, let us run, for he is helping them," and instantly they were off.

As the sun rose next morning our friends and enemies were assembling, and great excitement prevailed, as they were resolved to take our lives and the lives of those who befriended us; but when we were calmly awaiting these results, a cry was heard, "Sail O!" and a vessel appeared on the horizon. We made large fires in front of our house, and put up two flags, which being observed, the captain directed his course for our house, brought about twenty armed men ashore, and kindly offered to take us to Aneiteum, for which we felt thankful, as it appeared to us to have remained any longer at the time would have been to throw away our lives after so many warnings and trials. A part of the men were left to protect us while the captain took a part of Mr. M——'s things down to the boat, and at sunset we got to sea in the boats, but did not reach the vessel till the next day at five p.m., when we set sail for Aneiteum, which place we reached on Saturday.

Two days after, at a meeting of the missionaries, I was appointed to visit the colonies to try and interest the Presbyterian churches and other friends of the cause in our mission; and to try and induce the children of the churches and sabbath schools in the colonies of Australia to assist us in procuring the new mission vessel for the proper carrying on and extension of missionary work on the New Hebrides group of islands, and elsewhere in Western Polynesia.

We therefore appeal to all who are desirous to promote God's glory in seeking the salvation of the heathen, to help forward our Redeemer's cause among these benighted islanders, and also to assist us in providing clothing for the native teachers.

I may say that were it not for the influence of five men, we should have five hundred worshippers on Tanna even now; and having visited the churches here, I intend, God willing, to return to my work on Tanna.

Sydney Christian Pleader.

Baptisms.

FOREIGN.

SWEDEN. — Recent communications refer to the progress of religious conviction among the people. A friend, writing from Slite, in the island of Gotland, says:—"The people are anxious to hear the word, and the brethren who have visited us have been joyfully received. Our meeting-room is often crowded. Many are concerned about their souls, and some have found peace in believing. I will mention three cases which have occurred since the New Year. The first one was a young sailor, who was baptized and received into the church. The second was a widow S——, who a few days ago obtained peace in believing, after a severe conflict of three days. The third was the daughter of brother L——, who was awakened four days ago, and soon after found peace. In the case of this girl, we have been reminded of the fact that the Lord can use, and often does use, the most humble instrumentalities in the conversion of souls. One evening, this girl and a young sister by the name of Anna were sitting alone in a room, when Anna asked the other girl if they might not converse about the Saviour, and what he had done for them. After a short conversation she was moved to tears, when Anna proposed that they should pray. After prayer they separated. The burdened soul then went to a room to pray in secret, and it was not long before the Lord heard her cries for mercy." These and other cheering reports lead us to indulge the hope that we shall soon hear of many more additions by baptism.

DOMESTIC.

LYDBROOK, *Gloucestershire.*—On what is called Whit-Monday we had what some of our neighbours regarded as a strange sight. Having no baptistry at Lydbrook, our candidates wished to be baptized in the primitive manner, in the river. Mr. P. Prees, of Cinderford, standing on an island in the centre of the river Wye, with a few friends and the candidates, preached to about 1,100 persons who stood on the eminences and banks of the river, after which Mr. Camp, of Ross, led four believers down into the water, and baptized them. They then came up out of the water, rejoicing in their risen Lord. Three of the friends belonged to Lydbrook, and one to Ross. One of the three had been in the conflict before Sebastopol. On the evening of the day we had a public tea meeting, and addresses from Messrs. Prees, Camp, French, Fenner, Hill, and Watkinson. We hope soon to report further progress. At the Gloucestershire Association Lydbrook was accepted into the list of churches. T. W.

WALTON.—During the present year we have had the following baptisms by our pastor:—Feb. 2, two; April 6, one; April 9, two. One of these was from London, a member of an Independent church, who came to Walton to see the ordinance of believers baptism administered, and seeing, he believed it was right, and arose and was baptized. The other was from the Church of England. Again, on June 1, our pastor baptized six more, one of whom was from the Wesleyan Free Church in Walton, but he did not join us; two were from the sabbath school, and another had been one of satan's willing servants, but divine grace subdued his hard heart, and melted it into contrition before God. He is now sitting at the feet of Jesus, clothed and in his right mind. J. B.

LEEDS, *Great George Street.* — On Thursday evening, May 29, five believers were baptized on a profession of faith by Dr. Brewer. Three of them were from the sabbath school. They were received into fellowship.

Call Lane, General Baptists. — On Lord's-day morning, June 8, after a sermon by Mr. Tunnicliffe, three candidates were baptized. One was formerly a local preacher in the Methodist New Connexion, who now saw it to be his duty thus to follow Christ.

CIRENCESTER, *Gloucestershire.* — It is now two years since we reported. I am therefore happy in being able to inform you that on May 18, Mr. Davis, of Arlington, baptized five young believers in the Lord Jesus. One of these had been a Primitive. N. B.

DUNDEE, *Meadowside*.—We had two baptisms in April—husband and wife, both aged disciples, whose hearts the Lord inclined to obey him. May 25, Mr. J. Henderson, pastor, baptized one young believer on a profession of faith in our dear Redeemer. He is about fourteen years of age, a son of one of the sisters of the church, and was deemed a fit subject of christian baptism. May many of the young go and do likewise, and may christian parents pray and labour for the conversion of their offspring. On Wednesday evening, June 11, after an appropriate discourse by Mr. M. McLean, on baptism, Mr. John Henderson baptized one believer. The candidate was formerly a member of the episcopalians. On sabbath-day, June 15, after a logical, impressive, and scriptural discourse by Mr. J. B. Lindsay, lately of the Free Church, Mr. J. Henderson baptized one believer, the son of one of our deacons. May these be but the first fruits of a glorious harvest. J. S.

CINDERFORD, *Forest of Dean, Gloucestershire*.—Mr. Prees had the privilege of leading six more believers into the baptismal waters on the first sabbath in June. Five belonged to our church, and one to Lydbrook. We rejoice that the Head of the church is blessing us. We have meetings every night in the week, either at the chapel or at some cottage, and all are well attended. There are several inquiring after their souls welfare, so that we hope our pastor will, with us, have the pleasure of seeing many more testifying their love to Christ by obeying his commandments. T. W.

BUGBROOK, *Northamptonshire*.—On June 1, Mr. H. Capern, after preaching from "Search the scriptures," baptized three followers of the Saviour on a profession of their faith in him. One was an aged member of the Established Church. It was pleasing to see how love to Christ had subdued his former prejudices. The other was a young female from the Primitives. G. T. P.

BLINDMORE, *Buckland St. Mary, Somerset*.—We had the pleasure of using our baptistry once more on June 1, when Mr. F. Brooks, rural missionary, baptized two believers on behalf of our pastor, Mr. Samuel Hallet.

COOK HILL, *Warwickshire*.—Mr. James, of Studley, our pastor, baptized four disciples of the Redeemer, on Thursday evening, May 29.

HOSE, *Leicestershire*.—After a suitable discourse by our young friend, Mr. Frederick Mantle, he led five young men down into the water and baptized them on Lord's-day, June 15. These had been connected with our sabbath school as teachers or scholars, and one was the superintendent of the school at Clawson. These were received into our fellowship on the same day. We all felt it to be a refreshing season. A. S.

HELMDON, *Northamptonshire*.—On June 1, we baptized five. One a youth from the sabbath school; the other four were persons whose united ages amounted to two hundred and forty years. It was pleasing to see men "whose hoary hairs proclaimed their lengthened years" joining this hopeful boy in an act of obedience to the great Redeemer. W. H.

IPSWICH, *Turret Green*.—On Thursday, May 29, three candidates were baptized by our pastor, Mr. Morris—a youth from one of the Bible classes, and two females, one of whom, till recently, had been a member of an Independent church. They were all admitted to the church the first sabbath in June. G. R. G.

DARLINGTON.—Mr. Grant had the pleasure of baptizing one believer on May 22, and another on June 5. Our congregations are increasing, and baptist principles are becoming better known and appreciated. J. W.

LONDON, *Metropolitan Tabernacle*.—By Mr. Spurgeon, May 15, twenty; May 26, sixteen; May 29, eighteen.

LIVERPOOL, *Great Crosshall Street—Welsh Baptists*.—We had the pleasure of witnessing the baptism of four believers by Mr. Thomas, on sabbath evening, May 25, after an impressive discourse on the subject.

[If the writer of the note which accompanied the above will give us his proper address, we can then write to him and give him the information he requires.]

WALES.

Pembroke, Mount Pleasant.—On the first sabbath morning in June, five believers were baptized on a profession of faith in Jesus Christ by Mr. Davies. There were two husbands and their wives; one had been a Wesleyan. These were received into the church the same day, when we sat down to commemorate the dying love of our dear Redeemer. D. E.

Cardiff, Bethany.—On the first sabbath in June, Mr. Griffiths had the pleasure of baptizing ten disciples of the Saviour, who were added to the church on the same day.—On Wednesday evening, June 4, at *Hope Chapel, Canton*, Mr. Bailey immersed six brethren; two of whom were father and son. These were also added.—At *Bethel Chapel*, the pastor, Mr. Howe, immersed three believers in the Lord Jesus on the last sabbath in April. One was a girl of thirteen years, the last of a family to profess Christ. May God keep them safe to the end.

Brynmawr, Calvary.—Mr. E. Edwards baptized three believers on Lord's-day, June 1st; one of them had been an Independent, who, upon the edge of the water, stated that he had been thinking upon the subject of baptism for nearly two years, and that now he had come forward that he might have a clear conscience.

J. J.

Baptism Facts and Anecdotes.

PRESBYTERIAN PÆDOBAPTISM.

Our esteemed brethren, the Presbyterians, whether in Scotland, Ireland, or America, seem to be sadly disturbed and perplexed by the baptismal question. A friend at Dundee has sent us a slip from a newspaper, of which we give a copy below. He says, "Baptism by Immersion Unscriptural, appeared in two of our local newspapers, and on large bills there appeared these words—BAPTISM BY IMMERSION, INFIDELITY."

"*Baptism by Immersion Unscriptural.*

The Presbytery of Sangoan met in Jacksonville, Illinois, on the first of April. The attendance was unusually full.

The Presbytery adopted a paper on baptism, of which the following is the substance.

The Committee appointed by Presbytery to report on the propriety 'of a minister in the Presbyterian Church administering the ordinance of baptism by immersion,' have to make the following report, viz:

Your Committee are of the opinion that such action, by any Presbyterian minister, is improper, for the following reasons:

1st.—It is contrary to the standards and usage of the Presbyterian church, and the word of God.

In the church of God, both under the Jewish and christian dispensations, there were two ordinances. Under the former, circumcision and the passover; under the latter, baptism and the Lord's Supper. These ordinances point to and symbolize the same truths under each. The Passover and the Lord's Supper refer to the cardinal doctrine of redemption by the blood of Christ; circumcision and baptism to the equally important and cardinal truth, the regeneration or purification of the heart by the agency of the Holy Spirit. These great cardinal truths can only be preserved in the church by preserving their symbols according to the appointment of God. WATER BAPTISM IS A SYMBOL—AN EMBLEM OF SPIRITUAL BAPTISM. IT SETS FORTH, BY AN EXPRESSIVE SIGN, THE CLEANSING, PURIFYING OPERATIONS OF THE HOLY SPIRIT. To do this, the *mode* of baptism must accord with the mode in which the Divine Spirit is represented as descending upon the heart. This is uniformly by *pouring* or *sprinkling*.

See Confession of Faith, chap. XXVIII., pars. 1–3. Here baptism is said to be a sign and seal of regeneration by the Spirit. He is always said to be *poured out—shed forth*. Immersion, therefore, is no symbol of his influence. Our Confession of Faith says:—'Baptism is rightly administered by pouring or sprinkling water upon the person.' Then it is wrongly administered in any other mode. The element should be applied to the subject, and not the subject to the element. A wrong mode of applying the element does not invalidate the ordinance. Larger Catechism, Ques. 163, and Matt. iii. 11. Here is an inward and spiritual grace symbolized by an outward and sensible sign, according to Christ's own appointment. Directory

for Worship, p. 499, chap. vii., par. 5. The meaning of all this is obvious, from the usage of the church. The Presbyterian church has stood up, both for the doctrine and mode of baptism, in all ages. There is a doctrine of baptism as well as a mode. If we get the doctrine right, we will get the mode right. If the mode be unauthorized, and contrary to the doctrine of baptism, it will lead to error—wide-spread error in the church of Christ as to the design of baptism. A denial of divine influence, as necessary to regeneration, is a legitimate consequence of error in the mode of baptism. There is no warrant in our Confession of Faith—none in the bible, for immersion. It does not set forth the great idea which the ordinance is designed to teach and symbolize—the baptism of the Holy Spirit.

It is, therefore, contrary to the standards and usage of the church, and no Presbyterian minister ought so far to depart from these as to administer this ordinance by immersion.

2nd. It is contrary to ordination vows. Form of Government, chap. xv., questions at ordination."

Our readers will observe that this paper repeats the old arguments from circumcision; but it is in the design of baptism that it chiefly errs, when it says, "Water baptism is," &c. (See the sentences we have put in small capitals.) We deny this most emphatically. It is nowhere in the word of God so represented. It is "a symbol"—"an emblem"—"sets forth, by an expressive sign"—a likeness—a picture, if you will, of the believer's faith in the death and resurrection of Christ. (See Rom. vi. 3—5; and Col. ii. 12.)

Sabbath Schools and Education.

EDUCATION AND RELIGION.

EDUCATION, to be worth the name, should cultivate a profound regard for what ought and what ought not to be—a warm relish for the good, and a steady hatred of the evil—a pleasure in regularity—a fervent love of justice, and an ardent indignation against wrong—a modest self-diffidence, disgusted at conceit—a self-denying generosity, and detestation of meanness—a glow of satisfaction in pleasing others, and a keen sympathy in their distress—a honest regard to principle, and an aversion to crooked courses—an admiration for all things "lovely and of good report"—an unbending truthfulness, and a transparent simplicity—a dislike of the artificial pretences of society. The scope of education is to nurse and ripen every moral disposition proper to personal, domestic, and public life; and to produce the pure and contented cottager, and the patriot citizen.

How can this be done without religion? The teacher will soon find human nature opposed, at every point, to his efforts. Religion alone can effect the change. Let us try to analyse its influence. A sense of unworthiness before God is the basis of religion. Now this tends to deepen humility and meekness. Faith in the provision of a Saviour for the forgiveness of sin is a second great point. It elicits a prudent respect to future consequences—a firm self-denial—a lofty and spiritual aim—a familiarity with the sublime—and it touches the heart with a sense of generous gratitude and obligation. Again, the purity and authority of the divine law begets a tender conscience and a habit of close self-inspection. The belief in immortal existence heightens our regard to human character, quickens mental effort, and reveals ample scope for boundless progress. The promise of divine aid and reward gives superhuman courage, and bears up the soul above the cares of life, of mortality, and of eternity.

Now let these truths be brought to bear on education by a teacher whose soul is imbued with them—let the children be taught to address God in worship, and to hear him in scriptural instruction—let them feel that something divine is in their midst—that the teacher owns its presence,—and they will soon imbibe his feelings. God himself has promised to crown such faith with

spiritual life and conversion. Under such influences the stubborn would become facile—the angry, meek—the fearful, bold—the mean, high-souled—the dull and slow would be roused to intellectual energy—the thoughtless would become serious—the lazy, industrious—the unsteady would grow up to unwonted application—the lusts of the body would be kept under—the object of life raised—and the divine grace realized.

Schools of all classes, conducted in this spirit—every association to promote letters, charity, and religion — every well-chosen library and reading-room—all periodicals and newspapers — the pulpit, the bar, the lecture-desk, and the press—all these, if under a truly religious influence, availing themselves of the vast facilities which cheapen and expedite the transmission of intelligence by books, letters, or friendly converse, supplying wings to knowledge—all these agencies winnow the healthful influence of intelligent piety over the homes and works of man—guide and quicken his laborious industry and ingenious art—solace the rest of wearied diligence—supply with thoughts the vacuity of suspended action—instruct the leisure of wealthy luxury—detect the artifices of political intrigue—confound the schemes of profligate ambition — preserve the fatherland from the decline of nations, and raise it to the summit of righteous prosperity—animate the patriot's hopes, and nerve the hero's arm.

Is not education in this light a noble object? To rescue immortal souls before the enemy has hardened and enslaved them; to begin at the fountain-head of all christian enterprise; to leave a legacy of righteousness to our posterity; to arrest the evil of the coming world while it is yet in faint and feeble progress,—has such a work no inspiration? Here are the future agitators and troublers of society, the daring infidels, the hardy libertines, the vicious criminals, that society may produce—now all in our power, with hearts soft, ductile, and convertible under the power of the gospel and the blessing of God. Our national curses may in this way be turned to blessings, and those who will be little better than heathen, if abandoned now, may here become the most philanthropic and influential christians.

A. Reed, Norwich.

Religious Tracts.

BOOK AND TRACT COLPORTAGE IN SCOTLAND.

The Religious Tract and Book Society of Scotland report that "Only six years have elapsed since they began, after mature deliberation, to make some experiments in colportage, and not without doubts and fears as to the issue. Now, through the blessing of God on their efforts, the society has 115 colporteurs and 24 book agents, who are spread over the length and breadth of Scotland, and go from house to house sowing the good seed of Divine truth in every family to which they can find access.

In many districts which, when first visited by them, were so cold and dead that religious conversation was shunned, and religious publications despised, the colporteur now finds that his prayer-meetings are crowded, that spiritual and eternal things are the favourite theme, and that religious tracts, periodicals, and books, have gradually risen in the estimation of the people, and are at present eagerly sought and read by multitudes.

The committee are happy to be able to state, that the experience of every successive year goes to confirm and strengthen their conviction of the value of colportage as an evangelistic agency, and they greatly rejoice in the prospect of its becoming in Scotland permanent and national. To sell bibles and religious publications, to the value of ten thousand pounds a year, and to leave a tract monthly in every family, is of itself a great work; but it gives a very inadequate view of the amount of good done by the society's colporteurs. The influence of these godly men among the tens of thousands of families visited by them every month, in restraining vice, and promoting intelligence and piety, it is

difficult adequately to estimate. They become the friends and counsellers of the people, who feel quite at ease with the colporteur, and open their minds much more freely to him than to the minister or missionary. By his ready sympathies also, his prayers, his exemplary life, and kind words of comfort, or warning, or instruction, he commends himself to the respect, confidence, and affection of the families visited by him. And all the benefits of this valuable agency may be secured for any district, at less than half the cost required for the support of a missionary.

Already the society's colporteurs are spread over the greater part of Scotland. But many districts are still unoccupied, and the committee would earnestly solicit the co-operation of christian brethren, that these also may soon be occupied and visited by their agents. They would also express an earnest hope that their colporteurs will be remembered at the throne of grace by all who are seeking the advancement of the Redeemer's cause in Scotland. Many souls have been already brought to him through their labours. How many more would be brought if his disciples would aid them more by their prayers!"

Intelligence.

BAPTIST.

FOREIGN.

South Africa.—The baptist denomination is little known in South Africa, although here and there in out-of-the-way places are to be met families of that persuasion. In Kaffraria are a number of German Baptists, full of zeal and piety. They hold services every sabbath at Frankfort, a small village about twelve miles from King William's Town. The only place where baptists are strong is Graham's Town, the city of the eastern portion of South Africa. It was founded soon after the arrival of the settlers of 1820, and is now the next city of importance to Cape Town in the colony. Here are two baptist chapels of respectable pretensions. One belongs to the church of which Mr. A. May is pastor, the other to the church which has been without a pastor since the departure from the colony of Mr. Thos. Boulton, until about three weeks ago, when Mr. Brotherton arrived from England to take charge of it. There is also a small chapel at the Kaneiga, about ten miles from Graham's Town, where services are held every sabbath by deacons belonging to both of the Graham's Town churches, and another at Port Elizabeth, the most flourishing seaport in the colony. This church, I am sorry to say, is languishing for want of a suitable pastor. There is a fine opening for a baptist cause here, and efforts are now being made to secure the services of a minister in England.

DOMESTIC.

Bury St. Edmunds.—After forty years faithful service of the church in Garland Street, Mr. C. Elven was invited to a tea-meeting in the Athenæum Hall, after which the Mayor of the borough, C. Beard, Esq., took the chair, and Mr. John Barrett presented the venerable pastor with a purse of two hundred sovereigns, and Mr. Freelove presented him with a portrait of himself. Mr. Elven replied, and several congratulatory addresses followed. As many as 1,900 persons have been added to the church during Mr. E.'s pastorate.

General Baptist Prize for a Catechism on Nonconformity.—The prize of £5 offered by the General Baptist Association for a Catechism on Nonconformity, for the use of sabbath scholars and other young persons, has been awarded to the Rev. T. Goadby, B.A., minister of the Commercial Road Chapel, London. The adjudicators were Revs. W. Underwood, E. Stevenson, and G. Hester. The catechism will be published at the low price of *one penny*.

Italy.—It has been suggested, and strongly urged, that the baptists should be found doing something to introduce their peculiarly scriptural views of divine truth to the notice of the Italians, just awakening to the enjoyment of civil and religious freedom.

Hackleton, *Northamptonshire*. — Lord Teynham preached at the opening of the new school-rooms in this village, on Tuesday, June 3. It is gratifying to find that this amiable nobleman thus regards the second injunction in Rom. xii. 16.

ABERDARE, *Glamorgan.*—On Thursday afternoon, May 29, the church under the pastorate of the Rev. Thomas Price held an interesting service at Ynyslwyd, to witness the laying of the commemoration stone of a new chapel. The sabbath school of the church, to the number of one thousand, assembled and formed a procession, led by their choir, to the new building. Mr. Price introduced the business by referring to the commencement of the baptist cause in Aberdare fifty years ago. Then was built a small chapel for the first time. The church then numbered seven persons. Now there are in this parish alone fifteen chapels, while the church of seven has increased to 2,561 members—with attendants at the various sabbath schools amounting to 3,282; while their chapel property alone is worth £10,940. This is the work of fifty years in Aberdare. Though this will be the sixteenth chapel, all have been built in love and concord.

Bethel is a branch of the church under the pastoral care of the Rev. T. Price, of Aberdare, where a school-room was erected in 1856. On Tuesday, May 20, the foundation-stone of a chapel was laid by Mrs. Hasgood. A procession of children with medals, ministers, and friends, led by the choir, proceeded to the ground, where interesting services were held. Truly brother Price is a *worker*.

NEWPORT, *Monmouthshire—Second English.*—This church was formed, Oct. 13, 1860, when thirteen persons were received by the Rev. J. Emlyn Jones. It now numbers upwards of two hundred members, exclusive of those who have died, been dismissed, &c. A site for a new chapel has been procured in one of the most eligible parts of the town, and on very favourable terms, from Lord Tredegar. The houses now on the property were given gratis, and one year's rent. Plans for a new chapel are nearly complete that will accommodate one thousand persons.

HAVERFORDWEST COLLEGE.—At the annual examination and meeting in May, it was stated that the last session opened with thirty-five students, of whom seven had become pastors, and one had died. Twenty-six remain; and the same number have applied for admission, but as the funds are exhausted their cases were postponed. This is distressing. Surely warm-hearted Welshmen will see after this matter with their wonted spirit.

PONTYPOOL COLLEGE.—The annual examination and public services were held, May 20 and 21. The number of students is thirty-seven, the greatest ever known, and the funds are adequate to the expenses. But several applicants are now waiting for admission. All this is cheering.

MOULTON, *Northamptonshire.*—The chapel at this place, erected when William Carey was pastor of the church, having been enlarged and improved, and school-rooms and vestries erected, services were held on May 11 and 13. Mr. Lea, the pastor, had quietly collected above £200 since August last, and now about £60 more were obtained or promised.

PRESTON, *Pole Street.*—A social tea-meeting of four hundred friends, followed by addresses, was held here, May 13, to celebrate the extinction of the debt on that place of worship, when the pastor, Mr. R. Webb, was presented with an elegant tea and coffee service in acknowledgment of his earnest efforts in the accomplishment of this desirable object.

HOLMFIRTH.—A new baptist church was formed here on May 28. The friends meet at present in the Town Hall; the attendance is good; and there is a sabbath school of about one hundred children. They need and desire a place of worship of their own; and we believe they will have one, for they have begun well.

CHIPPERFIELD, *Herts.*—After considerable alterations and improvements the chapel in this place was re-opened on Thursday, May 22. Through the kind aid of Dr. Steane, who for some months has resided in the village, together with the proceeds of a bazaar and the collections, the whole of the expenses have been paid.

NEW BASFORD.—After a tea-meeting on Monday, May 19, R. Birkin, Esq., Mayor of Nottingham, took the chair, and the Rev. J. Edwards, of Nottingham, presented the pastor, the Rev. C. Forth, with a purse of fifty sovereigns, subscribed by the church and congregation in token of their esteem and affection.

SOUTHAMPTON, *Carlton Rooms.*—After a sermon by the Rev. C. H. Spurgeon, and a tea-meeting of nine hundred friends, the preacher took the chair, and it was determined to build a chapel as soon as possible. The younger brother of Mr. S. is the minister.

RHYL.—The English baptists have engaged the Town Hall for religious services, and the minister, the Rev. J. G. Owen, will be glad to avail himself of the assistance of any ministers visiting this favourite watering-place, if they will inform him previously to their coming.

WILLENHALL.—The friends here having sold their impaired old chapel, the foundation-stone of a new one, much larger, and on a safer and more eligible site, was laid by Lord Teynham, May 19.

KINGSCOTT ST. GILES, *near Torrington.*—The foundation-stone of a new chapel was laid here on Tuesday, May 13, by John Darracott, Esq., of Appledore.

WESTBURY LEIGH, *Wilts.*—The ancient church at this place celebrated its two hundredth anniversary at Southwick, May 29, when Messrs. Sprigg, pastor, and Huntley, of Bath, preached. Upwards of four hundred sat down to tea, after which a very gratifying meeting was held.

DRIFFIELD, *Yorkshire.*—The new chapel so long needed in this town, was opened for divine service on Wednesday, May 28, with sermons by Dr. Evans, of Scarborough, and the Rev. J. P. Chown, of Bradford. Many friends from Hull and other places were present. Collections £50.

REMOVALS.—Mr. J. Williams, of Glasgow, to the second English church, Newport, Monmouthshire.—Mr. J. J. Goadby, of Lenton, Nottingham, to Dover Street, Leicester.—Mr. W. Davies, of Pontypool College, to Argoed.—Mr. W. D. Elliston, of Kimbolton, to Leighton Buzzard.—Mr. S. Mann, of Bristol College, to South Street, Exeter.

RECOGNITIONS.—Mr. Middleditch, Secretary of the Baptist Irish Society, at Bow, May 14.—Mr. F. H. White, at Paradise Chapel, Chelsea, May 15.

MISSIONARY.

THE MISSIONARY SOCIETIES, 1862.—Notwithstanding the depression experienced in many branches of trade, the financial aspect of the year is satisfactory. The Church Missionary Society has recovered its ground. Its total income reached £160,000; that of the Wesleyan Society, £137,000; the London (Independent) Society, £79,576; and the Baptist, £33,151; giving in all £410,007. To this munificent sum must be added the sum of £190,472 on account of the colonial, continental, and other less important societies: making a grand total, exclusive of funds similarly appropriated in Scotland and abroad, of £606,479 dedicated to missionary work.

LONDON MISSIONARY SOCIETY.—The report states that twenty-seven new labourers had been added to the missionary staff during the last year—a much larger increase than had been made in a similar period in any previous years of the society's existence. The number included four Hindoo christian brethren, who had been trained for four years in the institution in Calcutta, and ordained in that city. The present number of missionaries was 170, located as follows:—Polynesia, 25; West Indies, 22; Western Africa, 37; China, 19; Madagascar, 6; India, 61. These were exclusive of 800 native teachers. The number of missionary students was the same as that reported last year, namely, 40. The ordinary income of the year, including 15,062 sent from mission stations, was £74,198, and the sums collected for special objects, including £1,821 for Madagascar, made the total amount of receipts £79,576 5s. 2d.

THE WESLEYAN MISSIONARY SOCIETY last year raised £137,280, of which £35,066 was received abroad. Twenty-five missionaries and eleven wives of missionaries have been sent out during the year.

AMERICAN MISSIONS.—At the recent meeting of the American Board for Foreign Missions, it was stated that "nearly 5,000 souls had been added to the 161 churches during the last year, at the close of which the total number was 24,456. The receipts at the end of April were in advance of what had been received at the same date last year."

WEST AFRICA.—A great disaster has fallen upon the Yoruba mission. That blood-stained and dreaded chieftain, the King of Dahomey, attacked Ishaga, a promising mission station, only sixteen miles west of Abbeokuta, and containing about 5,000 industrious inhabitants. The Dahomians stole through the forests and towns and in the night crept up to the walls of the doomed town. "A thunder-like discharge of musketry was," we are told, "the signal for the poor inhabitants that they had fallen into the hands of a mighty enemy. The attack was so unexpected and sudden that but very few people escaped. Several slaves to Dahomians ran to Abbeokuta, who reported that all Ishagas who resisted were killed, with many others, old and young; that the work of destruction lasted all Saturday and Sunday; that upwards of one thousand people were slain and beheaded, and their corpses thrown into heaps; that on Sunday night the Dahomians left Ishaga, carrying about four thousand prisoners with them, all so tied that escape was next to impossible. Parties who visited the scene on Monday and the following days state that there were many heaps of dead bodies all over Ishaga; that their heads having been carried off, none could be recognised; and that the town and Church Missionary house and church were burnt to the ground. The Church Missionary Society has lost Mr. William Doherty, a most valuable native agent, with about seventeen souls, men, women, and children, connected with the church," who were all carried away as prisoners. The town of Ijaye, distant about five days' journey from the coast, and with a population of 40,000 souls, has also been destroyed, after a protracted siege. A chief of the Ibadan tribe led the victorious army, and carried off a number of prisoners, among whom is a young English catechist of the Church Missionary Society.

MADAGASCAR.—From Madagascar we have rumours of rebellion against the authority of the young king Radama II. The king, however, is said to be in the ascendant, and the rebel chief to have perished. The christians have appointed sixty-two of their members to be preachers of the Gospel, and they meet for worship in public as well as private houses. In the Mauritius the mission to the Indian immigrants is being diligently carried on. The missionaries continue to be welcomed by the proprietors and managers of estates, who grant them every facility for intercourse with their labourers, and in some instances have erected commodious sheds to be used as schools for the children.

RELIGIOUS.

A DISSENTER APPOINTING A PARISH MINISTER.—It is announced that "the Rectory of Oulton, near Lowestoft, has become vacant by the death of the Rev. H. F. Fell. The benefice is worth £500 a year, and is in the gift of Sir M. Peto, Bart., M.P." The parishioners of Oulton will, perhaps, have a better minister chosen for them by the dissenting patron than they might have had from a worldly patron belonging to their own church; but what an anomaly this! What dissenting congregation would endure to have their pastor pastor nominated by a Churchman, who happened to have bought the right to do so.—*Liberator.*

NEW IRON CHAPEL AT THE EXHIBITION.—A number of members of different religious denominations have purchased ground adjoining the stand for the sale of bibles, in different languages, opposite the Exhibition. On the spot thus selected a neat little iron chapel has been erected, and opened for divine worship. The site cost £180, the building about £400 more, and the edifice will hold about two hundred and fifty persons. It is intended to have services very frequently, if not daily, in various languages. The first service was conducted by the Rev. W. Brock, of Bloomsbury chapel, on June 10th.

TURKEY.—At the annual meeting of the "Central Mission," held lately at Aleppo, it was stated that one hundred members had been added to the churches during the year. In another letter we catch glimpses of a pleasant winter scene, that represents the quiet operation of the truth in many parts:—"Many of the Greeks of Killis are stone-masons, and their work is suspended in mid-winter. Several have made the school their common resort—some learning, some reading, some listening. Every evening they assembled, fifteen or twenty together; and amidst the smoke of tobacco, and a fire of sticks in the middle of the room, read chapter after chapter of the Bible, and discussed the truths of the gospel with much earnestness. Already fruit is apparent. Nine men, all but one heads of families, have declared themselves protestants." At Sivas some opposition has been encountered, and much interest excited by a public discussion between Protestant and Armenian delegates, on the doctrines of transubstantiation and baptismal regeneration. The sale of the bible has been increased, and the number of its readers; here, as in other places, the young men are the class most disposed to adopt protestant views. In the villages and towns around a spirit of inquiry is manifested, and the congregations are larger and more attentive. From Constantinople the Rev. R. H. Weakly, of the Church Missionary Society, mentions the baptism of a dervish in the English church of Ortakoy,—"the first-fruits of the Smyrna and Constantinople missions"—and adds, "We find him the most able Turkish teacher we have yet met with; and from his knowledge of Turkish and modern Greek, he may hereafter be of much use as a translator."

ITALY.—While at Rome itself more than two hundred foreign bishops have been assembled, some of them having braved the displeasure of their respective governments, to assist at the "canonization of the Japanese martyrs," and to unite in a formal defence of the Pope's temporal sovereignty, there are indications of change watched anxiously by the Italian nation. These long delays have not been quite devoid of good; they have served to attract attention to the religious as well as to the political aspects of the question, and have led the way to discussions of much interest and importance. Still the priests will meddle; the capitular vicar of Bologna, for instance, has been caught offering absolution to all soldiers who will desert the national flag, and has been sentenced to three years' imprisonment, and a heavy fine.

FRANCE.—The religious societies of Paris indicate activity and progress. The two Bible Societies have together distributed 106,500 copies of the Old and New Testaments last year; and it is stated that the French evidence an increasing desire to read the Scriptures. The Missionary Society has expended 205,247 francs, overstepping its receipts by 40,000 francs. Its agents are chiefly occupied in Africa; two or three have been sent into China; and this year a mission is to be established in the colony of Senegal.

[In our last, under this head, page 199, for "PAUL'S PLACE," read PAUL'S PLAN.]

GENERAL.

STATUE OF THE LATE JOSEPH STURGE.—At Birmingham, on Wednesday, June 4, a statue which has been erected to the late Joseph Sturge was formally uncovered. The statue has been erected on by far the best site in the town; it is at one of the boundaries where the parishes of Birmingham and Edgbaston meet, the last being the parish in which Mr. Sturge resided. There was a large assembly to witness the undraping of the statue. Mr. Bright and Mr. Scholefield, the borough members, were present, as were also the Mayor and many members of the corporation.

THE SOCIAL SCIENCE CONGRESS commenced its sixth annual session, June 5. Dr. Hook, Dean of Chichester, inaugurated the proceedings by a special sermon in Westminster Abbey. In the evening, the Association met in Exeter Hall, under the presidency of Lord Brougham, who delivered a long and comprehensive opening address. A splendid *Soiree* was held in Old Westminster Hall.

DISTRESS IN LANCASHIRE.—A central committee has been formed in Manchester to receive subscriptions for the relief of the distressed operatives of Lancashire. The members have delegated to them the power to administer the funds in gifts or loans, as may hereafter be considered desirable.

LONDON BENEVOLENCE.—At the present time there are not less than 530 charitable societies existing in London alone; and a sum of nearly two millions of money is annually spent by them; while the probable amount of alms distributed altogether is not less than three millions and a half sterling.

JOHN BUNYAN'S TOMB in Bunhill Fields, having been renovated and enlarged, was uncovered, May 21, and a meeting held in the Wesleyan City Road Chapel, Lord Shaftesbury presiding, many good things being said of the wondrous dreamer.

MISS HAVELOCK.—A very chaste and beautiful monument has just been erected in the Dean Cemetery, at Edinburgh, in memory of the youngest daughter of Sir Henry Havelock.

MR. HENRY THOMAS BUCKLE, who has obtained a world-wide fame by his "History of Civilisation," died at Damascus on the 31st of May. Mr. Buckle was born in 1822, and was consequently in his fortieth year.

AMERICA.—It is proposed to levy a tax of a dollar on every dog in the Northern States; this, it is said, would produce eight million dollars—a bright idea, we guess!

LORD LYNDHURST has now completed his ninetieth year. For nearly seventy years he has been a public man.

REVIEW OF THE PAST MONTH.

Monday, June 23rd.

AT HOME.—The Queen has returned in safety from Scotland, and we are gratified to hear that Her Majesty is gradually recovering from her deep distress.—The Prince of Wales returned from his Eastern tour a few days ago in good health.—The Princess Alice is to be married on the first of July.—The Houses of Parliament are making haste to close their labours.—The International Exhibition is just now the great attraction. Being near London at the time, we visited it on one of the first shilling days, when above 50,000 visitors were present, without inconvenience to any. Its external appearance is certainly rough, but we found the interior larger than the Crystal Palace of 1851, and filled with a more extensive collection of useful and ornamental specimens. The Picture Galleries of British and Foreign Art are very spacious and splendid. Among the first foreign visitors were the Ambassadors from Japan. The Pasha of Egypt has also arrived, and has been entertained by the Prince of Wales at Buckingham Palace. London, therefore, is full of life and bustle; but Lancashire is suffering severely from want of employment; the supply of cotton being cut off through the dreadful war now raging between the *once* United States of America.

ABROAD.—Since our last, several severe contests have taken place between the Northern and Southern forces in America. The Confederates, at first, had the advantage, by sudden and unexpected movements, but were afterwards driven back by the Federals. Horrible tales are told of the cruelties practised by each party. How dreadfully some of these men are now made to feel the wrongs they have inflicted on others. There has been much talk of intervention by France and England, but Lord John Russell says nothing of the kind is contemplated at present.—The French army in Mexico is said to have suffered a repulse, and a large army is about to be sent out.—It is a singular fact that at the time the Japanese Ambassadors were visiting England, the Pope had convened a great meeting at Rome to canonize some Romish Missionaries who were martyred in Japan many years ago. Twenty-three Cardinals and 120 bishops were present. But this was all a farce. The true object was to consult as to what was to be done to maintain the temporal power of the Pope, and "no surrender" was the result.—Russia is said to be following the example of Austria in organizing a representative system, and hence the affirmation of Lord Brougham, that the tendency of Europe is towards constitutional governments.

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YOUTH'S MISCELLANY.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

THE annual meeting this year was held at the Metropolitan Tabernacle, J. C. Marshman, Esq., in the chair. There was a very large attendance.

After singing and prayer, the CHAIRMAN said that this association had for its object not so much to raise contributions as to diffuse a missionary spirit by disseminating intelligence, by the establishment of libraries, and also by the delivery of lectures which should draw the attention especially of the young. But though their object was not directly to raise contributions, they had certainly succeeded in bringing a larger accession to the funds of the Baptist Missionary Society than if that had been their avowed object, and he ventured to say that the contributions raised by the association had a double value. While one contributor of £10 gave his solitary prayers and sympathies to the cause, when they were enabled to raise two hundred shillings from two hundred contributors, they had every prospect of having the prayers and sympathies of all the two hundred individuals. Since its establishment fourteen years ago, not fewer than six hundred lectures had been delivered, the aggregate attendance being upwards of 250,000. It was also a fact that three or four persons were now employed as missionaries abroad who owed their first impressions to their connection

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do it so well, but at the same time they can see how it might be done better, and they are just the men to say so. It also seemed to him that it was a province of young men to suggest, to invent and scheme, to plan some new thing, and to be thinking. This is just the thing: to bring it up perhaps, to have it put under the table; to go on and make another, and see it put in the waste basket, and another, and another, and another, without being disheartened. He thought that the more young men did this the better. It was for young men to suggest and point out different modes of usefulness. Just as on a foggy night he never expected to have an old man to light him home with a link, it was always a small boy who did that, so they must be the link-boys to throw a little light upon the committee who might get into a fog without it. It was also their duty to put new blood into the old body of the society. For as long as there was constantly an addition of fresh blood they were sure to be well, and strong, and active. It was just the same in regard to our religious societies. They needed that the energy and enthusiasm of youth should be brought into connection with the settledness and prudence of old age. He knew that some people wanted to bring out a patent for making cats without their being kittens, and for making old men without allowing them to be young. He protested against this patent. It was for the good of the world that there should be the one and the other, that the one should be a spur and the other a drag. Young men were as the sails of the ship, and the old men as the ballast—very good ballast too, and he would not have it thrown overboard. This, he took it, was the object of the Young Men's Missionary Society—to keep the church, the committee, and all the officers to their post, by beating the drum and playing the triangle, and so waking the whole army up. But they had better work than this. It was for the young men to venture. During the winter, when the ponds at Clapham got frozen over, he had seen stones thrown on the ice to see if it were strong enough to bear. If the stone did not go through, a small boy would be sent on, and if he made the transit in safety, full-grown men would venture. He thought that in the mission-